



Reconstructing Local Wisdom Based Character Education for Sekaa Teruna Teruni in Desa Pakraman Ubud Bali



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Article history:

Received: 10 August 2016

Accepted: 30 January 2017

Published: 31 March 2017

Keywords:

*banjar;
character education;
desa pakraman;
sekaa teruna-teruni;
tri hita karana;*

Abstract

Character plays a role as a steer and power to keep the nation from imbalance. The character does not come by itself but has to be built and formed to become a nation with dignity (Winataputra, 2012). The aim of this study was to construct local wisdom-based character education for Sekaa *teruna-teruni* in Desa Pakraman Ubud, Bali. This study used qualitative design to describe and to give an actual, factual, natural, holistic, and emic account about the local wisdom-based character education in Desa Pakraman Ubud, Bali. The subjects consisted of (1) government officials of the Desa dinas, (2) Prajuru desa pakraman, (3) the community of the desa pakraman Ubud, (4) Sekaa *teruna-teruni* (youth organization), determined purposively. The data collection was done by using participative observation, interview, and document recording. The data were analyzed with the following steps: data reduction, (2) data display, (3) data interpretation, (4) data verification, and (5) conclusion drawing. The results showed that there are some local values in Desa Pakraman Ubud which can be used as the foundation of character education such as (1) Tri Hita Karana ideology, (2) Tat Twam Asi teaching, (3) Menyama Braya and (4) Satwa Bali (Balinese tales). The local values are used as the foundation as well as the guidance by sekaa truna-truni in behaving to keep the balance in relationship with God, with human, and with the environment. They become the foundation in practicing tolerance, honesty, discipline, democratic value, hard working, nationalistic, and patriotic in the effort of jaga baya or to defend Banjar and Desa Pakraman.

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1. Introduction

Desa Pakraman Ubud is known as an art and culture village. The community of Ubud makes their living by being painters, craftsmen and craftswomen or dancers. Hence, most of the area in Ubud have musea and arts hops selling local handicrafts. Beside the natural factor which is beauty, the sociocultural factor contributes much to the preservation of culture and the development of tourism in Ubud. The potentials of competitive advantages of Desa Pakraman Ubud with its multidimensions because it covers the dimensions of nobleness of values which up to this date are in the process of “becoming”. The cultural potential as the foundation of character education does not come by itself but has to be built and formed to become Desa Pakraman that exists with dignity. The development of character has to be focused on two large areas, i.e., (1) the development and consolidation of the national identity, and (2) the building of Indonesian society with noble characters. Based on the above explanation, Desa Pakraman Ubud becomes important and urgent to be studied, especially in relation to the development of local wisdom which can be used as the foundation and guidance in character education for Sekaa teruna – teruni (youth organization)

Theoretical Foundation

Lickona (1991) states that character education, psychologically, covers the dimensions of moral reasoning, moral feeling, and moral behavior. The three aspects of a system in determining human resources quality. Minister of National Education states that education is the effort to advance personality, thoughts, and bodies of the children (Kemdiknas, 2010). Education is the effort to advance the growth in character, thoughts, bodies of the children. As an academic concept, the character has substantive meaning and very basic psychological process. A character can be given a meaning as life with good behaviors, full of good deeds, showing good behavior to God, human, the universe, and oneself. In this modern world, it is said that we tend to forget the life that is full of good deeds, including good deeds toward ourselves.

2. Materials and Methods

This study was done in Desa Pakraman Ubud Bal. This study used naturalistic and ethnographic qualitative study. The object of this research is the existence of character education in Desa Pakraman Ubud. The subjects consist of prajuru desa pakraman (b) public figures, (c) community members, (d) sekaa teruna-teruni (youth organization) determined purposively. The data were collected through participative observation, interview, and document recording. The data were analyzed with the following steps: (a) data reduction, (b) data display, (c) data interpretation, (d) data verification, and (e) conclusion drawing (Miles and Hubermann, 1992). Based on the type of data needed in this research, then the data collection in this study is based on the principle of “human instrument” (Carspecken, 1996).

3. Results and Discussions

3.1 Research Results

Local wisdom as the view of life and various strategies of life to answer various problems faced by the community in a particular region (Depdagri, 2007). Local wisdom as a source of knowledge, beliefs, insights, and ethics. Local wisdom can be used as the foundation and guidance of character so that it needs to be taught, practiced and passed on from generation to generation.

Desa Pakraman Ubud has local wisdom which can be used as the foundation and guidance in character education. The local wisdom are as follows.

- a) Tri Hita Karana ideology builds the awareness that every human has three basic capitals to lead a happy life, i.e.: (1) soul, (2) strength, and (3) body. Tri Hita Karana comes from the words tri which means ‘three’, hita (‘welfare’) and karana (‘cause’). Thus, Tri Hita Karana means three sources of cause of welfare, happiness, and safety in life and the life of all creators of God. Tri Hita Karana then developed into the teaching of harmony, conformity, balance, and at the same time it is about the interdependence in a living system. The main principle is the balance and harmony in the relationship between human and God, human and other human and

between human and the natural environment. This principle becomes the Balinese worldview, both in developing the knowledge system, patterns of behavior, attitude, values, tradition, art, and so on. This perspective is very useful for the Balinese in meeting their needs and solving the problems in their life both in relations with other individuals and groups. In the individual plane, for example, it is believed that human life is the dynamic manifestation of the motion of elements of atman (soul), prana (power), and sarira (physical body).

The social institutions of Balinese community consist of kinship (clan), Desa pakraman, subak organization, Sekaa teruna-teruni, Sekaa santi, Sekaa gong. The Balinese community develops harmonious relations from the three elements above in developing their daily cultural patterns of activities through the strengthening of the implementation of the concepts of parhyangan, pawongan, and palemahan (Gorda, 1996). Through the concept of parhyangan, a Balinese and Balinese community believe that everything that exists in this world including human come from and, therefore has to come back to God. This awareness encourages them to promote crada and bhakti (faith) in God (Ida Sang Hyang Widhi Waca) according to the teachings of religion, belief, and tradition that they hold. Through the concept of pawongan, then they believe that naturally, the human is the same as other creature and the servant of God, thus it is necessary to develop the attitudes of asih, asah and asuh to each other and cooperate in reaching the objective in life as social creatures. The third element from the teaching of tri hita karana is palemahan. Through this concept, Balinese and Balinese community believe the need to develop a harmonious relation with human and other elements of power in this world. Such a relationship is symbolized with the expression “kadi manik ring cecepu” (like a fetus in its mother’s womb) (Griya, 1988).

b) The development of character education in the micro context can be shown as follows:

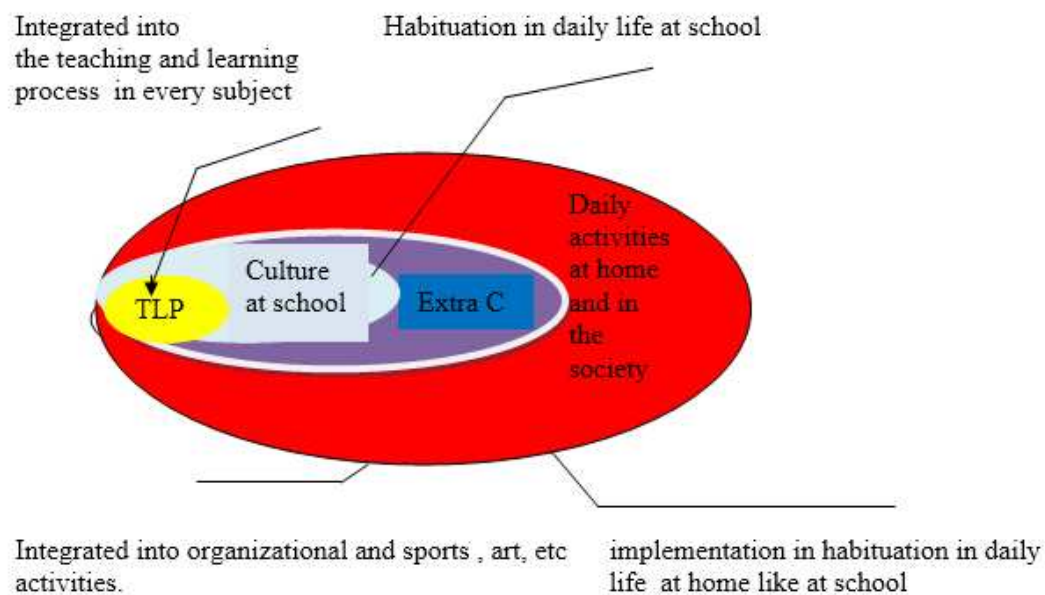


Figure 1. The of character education in micro-context

- c) Steps in implementing character education which is based on *Tri Hita Karana philosophy* in Desa Pakraman Ubud can be shown in the following flowchart.

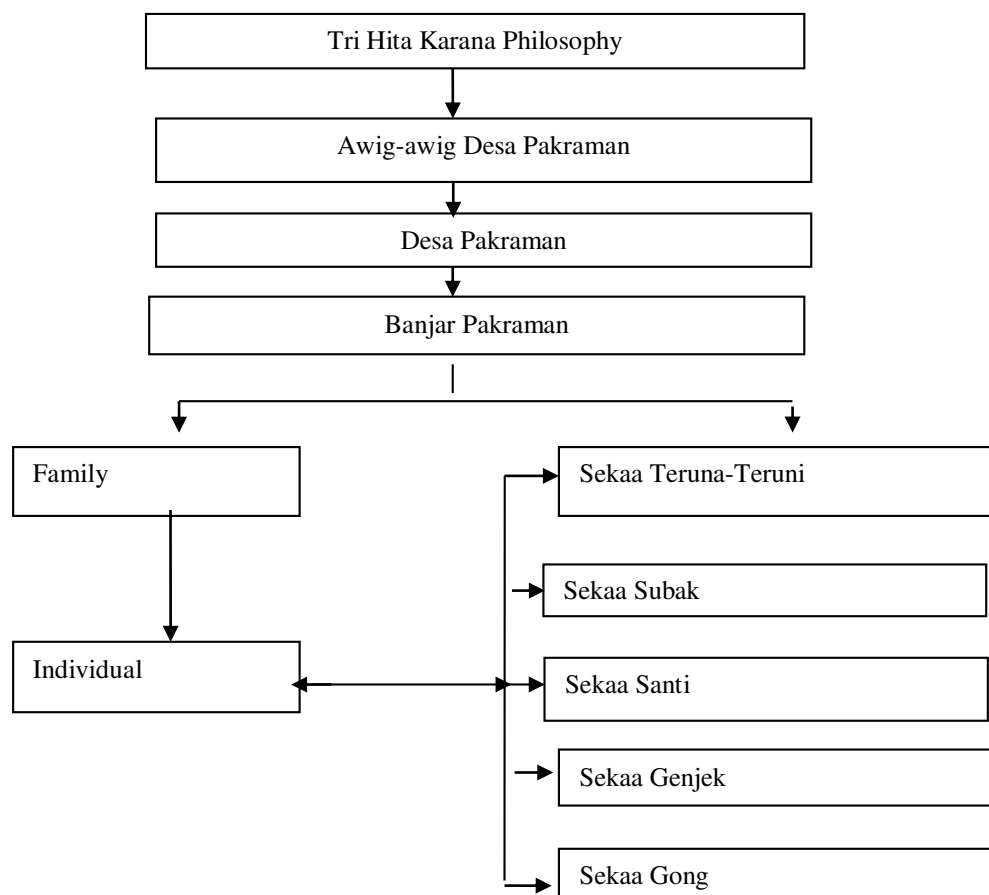


Figure 2. Constellation cultural value

In addition to *Tri Hita Karana* philosophy, there are values or characters that emphasize tolerance, i.e., *Tat wam Asi* which literally means “they are also you.” That is that all humans are one and the same as God’s creatures. Thus, it is believed that to help others means to help oneself and to hurt others means to hurt oneself. Balinese believe and appreciate differences in characteristics of human life as the consequence of the *rwa-bhineda* tie itself.

The value of cooperation and harmony in the concept *manyama braya* is made the foundation and guidance in *Sekaa teruna-teruni* in strengthening solidarity and cohesiveness in *Desa Pakraman* Ubud. Not less in significance and attractiveness is *at Bali* (Balinese traditional tales) which are suitable for children as the young generation which is loaded with the values of honesty, cooperation, democracy, and tolerance.

3.2 Discussion

The *Sekaa teruna-teruni* in *Desa Pakraman* Ubud make the *Tri Hita Karana* become the philosophy of harmony and balance, and at the same time, they also depend on one another in a life system. This principle of balance and harmony in the relations with God, with the fellow human beings, and the natural environment become the common view of life in all aspects. This view is very useful for the Ubud community in meeting their needs and solving problems in life faced both in the relationships among individuals and the relation between an individual and a group.

Nyama braya is the application of the *rukun* concept. The word *rukun* contains the meanings ‘intimate’, ‘peaceful’, and ‘nonhostile’. An essential meaning of the phrase *rukun hidup* is to keep harmony in the multicultural society by

promoting mutual respect and mutual complementary since it is realized that human is God's best creation as a noble creature. No human is noble without no human is absolute (tan hana wong swasta mulus) humans need help (paras paros sarpanaya, salunglung sabayantaka, saling asah, asih, lan asuh), the differences, humans/variety are a necessity (rwabhineda). The religious awareness is tested when choosing an attitude in the plurality of life. To choose an attitude when facing differences as each individual's human right as long as it does not violate another individual's right.

Satua Bali (Balinese folktale) such as satua I Lacur, Bulan Kuning, Crucuk Kuning, and Angsa Teken I Kekua are full of the values of honesty, mutual help, democracy, and tolerance. Satua Bali which is made the foundation of character education is parallel to the result of [Parmini's \(2015\)](#) study which states that satua Bali in character education at primary school contributes significantly. This can be shown from the research with the third grade students of the primary school in Ubud about the result of the reading of satua Bali. Satua I Lacur gives a moral advice to children to always be careful, not envious, patient, and kind. The presentation of satua Bali I Lacur, Bulan Kuning, and Ni Tuung Kuning three up to five times change the attitude of the third-grade students into a better one.

The use of contextual approach in the teaching of Pancasila and Civics Education (PKn) as character education at the tertiary level is very appropriate and a fun. This is due to the fact that the contextual approach can make theory and reality in the community become close. By using the reality in the classroom the lesson becomes interesting since it is close to the students' world ([Sanjaya, 2015](#)). This finding was confirmed by Sudiana, Sudirgayasa through their findings that there are many Balinese local pearls of wisdom which are integrated into education at primary school and textbooks which fall into the good category and are publishable ([Sudiana, et al., 2015](#)). Parallel to this Rasna, Tantra and Rai Wisudariani found that the themes and subthemes which were selected from Indonesia's local wisdom have their equivalents in Balinese local wisdom. Balinese local wisdom which originated from Hindu philosophy is very rich with for enculturation and development of good characters ([Rasna, et al., 2016](#)). In line with [Murty Magda Pane and Rina Patrinana \(2016\)](#) that the content of the environment is very relevant and effective as one of the components which support character education since the content has the use for improving the student's ability relation to Tri Hita Karana. [Purnamawati and Sari Adnyani, and Nengah Suastika \(2015\)](#) confirm that viewed from solidarity in the social life of the people Perang Pandan (Pandanus Leaf Fight) tradition is a way of showing thankfulness to God and it helps the people to maintain cultural traditions in attaining their welfare.

4. Conclusion

Desa Pakraman Ubud as one of the destinations of tourism in Bali has cultural values which can be used as the foundation and guidance in character education. Character education in the community has to be made possible to occur to enable the process of strengthening noble characters in the community by the community figures, and the community leaders. One of the potential alternatives to the character education institutionalization is done through the teruna-teruni organization.

The institutionalization of character education in desa pakraman Ubud especially occurs in Sekaa teruna-teruni which is based on the philosophy of Tri Hita Karana philosophy. Tri means 'three', Hita means 'happiness' or 'welfare' and Karana means 'cause'. Thus, Tri Hita Karana means 'three causes of happiness or welfare'. The three components or elements that cause happiness or welfare are related closely one another. The three components consist of the harmonious relation between human beings and God (Parhyangan), the harmonious relationship between human beings with other human beings (pawongan), and the harmonious relation between human beings and the environment (palemahan). Tri Hita Karana is realized in a spatial pattern, and in activities pattern in desa pakraman. Although the concept of Tri Hita Karana is basically a foundation originated from Hinduism, it is a universal concept. In addition to the Tri Hita Karana philosophy, there are other foundations of character education such as Tat Wan Asi, Menyama Braya, Satua Bali, etc.

Sekaa teruna – teruni becomes one of the important segments in the strengthening of character education through good deeds in the development of mind to think (intelligence), to be honest, and since, innocent, fair, strong and caring. Strong means difficult to be defeated, reliable, having an integrity, patient, and having an ability to stand to suffer. Caring means showing or feeling care of, paying attention to, and being concerned with.

Conflict of interest statement and funding sources

The author(s) declared that (s)he/they have no competing interest. The study was financed by DRPM Ristekdikti.

Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.


Acknowledgments

This research is financed from DRPM Ristekdikti, therefore the author delivered a speech thanks to the LPPM Undiksha giving assistance funds that research is well underway and Mr. Gede Astra Wesnawa which has facilitated for the journal and Mr. Wayan Suryasa editorial staff IJCU and especially in the IJCU Journal has published this article, the authors say many thanks.

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